

1414.e.54
REMARKS

ON A

PAMPHLET

Lately published by

The Rev. Mr. Archdeacon SLEECH.

By WILLIAM PITFIELD.

To which are subjoined,

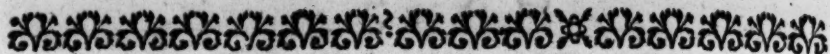
By WILLIAM CHAPPLE,

Some further

OBSERVATIONS

On so much of the said Pamphlet as relates
to himself and his Evidence.

Printed by A. BRICE, in Northgate-street, Exon;
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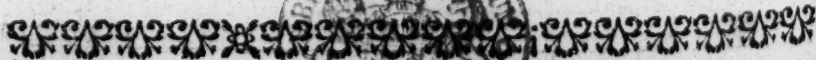


Advertisement.

*see p 38
of no 6.*

I Cannot say, *with Truth*, that
“ the Publication of these Papers
“ has been delay’d, in Expectation
“ of some Acknowledgment from Mr.
“ *Archdeacon Sleech*, of his injurious
“ Behaviour (*a*)”; tho’ the Reader
may think, after having perused them,
that I have a much better Right to
expect such an Acknowledgment from
him, than he had to expect it from
me. --- The true Reason of my not
publishing them sooner, is, that my
Time has been taken up by Matters
of more Consequence.

(*a*) Pa. 38.





P R E F A C E.

IF any Reader should think, that what I have made the Third Part of these Remarks, might, with more Propriety, have been placed first, I beg Leave to tell him, that my only Reason against giving it that Place, was, that I might not incur the Censure of attempting to divert him from the Argument: And, for the same Reason, I have seldom indulged myself in presenting to him those ludicrous Images which obtruded themselves upon my own Imagination, while I was writing the two former Parts.

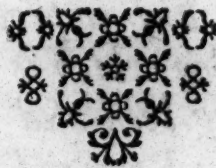
I have taken some Pains with myself too, in order to suppress any improper Expression of that just Indignation which is natural to a Man conscious of having been used ill. I have returned none of the Reverend Gentleman's rude and indecent Language. I have fulfilled his own Desire of treating him in a Gentleman-like Manner, and could heartily wish he had deserved it from me.

I conclude these Remarks so soon, because my own Patience was exhausted, and not the Subject;

P R E F A C E.

ject; for there are many other Passages in the Archdeacon's Book equally exceptionable with those which I have taken Notice of.

I consider it as a decent Piece of Respect for the Public, to give it as little Trouble as possible, and therefore do not enter into the Difference which subsists merely between Dr. Andrew and me. We mutually agreed as to the Nature of our Quarrel, and committed the Decision of it to Counsellor Shapleigh and Mr. Tremlett: For which Reason I cannot think that even the Doctor or I, and much less any other Person, hath a Right to solicit the Attention of the Public upon that Subject.

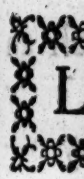


R E M A R K S

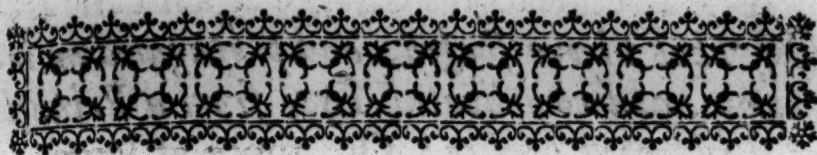


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REMARKS

ON A LATE

PAMPHLET, &c.

XXXX **E**ST the sensible Reader should
 L not chuse to follow the Train of
 the Archdeacon's Ideas, as they are
 copied in the Performance with
 which he has lately obliged the Publick; I
 shall throw the Remarks which I am going
 to make upon it into the following Order.
 In the first Place, I shall state, with the ut-
 most Fairness and Impartiality, the Arch-
 deacon's Charge against me; subjoining the
 Facts and Reasoning brought by him to sup-
 port it; to which I engage to give a clear
 and distinct Answer. Then I shall proceed
 to consider such collateral Facts, and Cir-
 cumstances, as will help to illustrate the
 main Point. And, to conclude, I shall touch
 upon some lighter Things, with a View of
 putting the Reader, and myself, in good
 Humour.

B

The

The Archdeacon's Charge against me is --
 (a) *That I have forged, and propagated an infamous, and complicated Lye, from a Principle of the blackest Malice: Or, more at large, --- That though I have imputed the Part which the Archdeacon has taken, in the Dispute between Dr. Andrew and myself, to Resentment against me, for having dropt a disrespectful Expression about his Hospital Sermon, I knew that Imputation to be false; — in other Words, — I knew that the Archdeacon had no such Resentment against me: — And, more than so, -- (b) That, notwithstanding my having confess'd that I did drop such an Expression, there is the greatest Probability that even this is a Lye; and that I really never did drop any disrespectful Expression about the Sermon at all. Consequently, that the whole Story is no other than a malicious Invention of my own, propagated with the View of ruining the Archdeacon's Credit, when "writing or speaking in favour of " Dr. Andrew (c)."*

The Evidence, brought by the Archdeacon,

(a) Vid. Postscript, pa. 37, " Mr. Pitfield had endeavoured, by an Imputation that he *knew to be false*, " to revive a Report to my Discredit." — " All the " Support of this vile Calumny is a *Falshood* invented " and propagated by him." Vid. every Page between the 25th and 38th.

(b) Vid. Postscript, pa. 27, where the Reader will meet with an Argument to prove this Point.

(c) Pa. 37.

con, to support the foregoing Accusation, consists partly of Facts, and partly of Reasoning. The Facts are:— (d) That a *Friendship* had subsisted between the Archdeacon and myself, for many Years, from the Time of his preaching the Hospital Sermon; during which Time we had always lived in the most perfect Harmony: And that I did him an *Act of great Kindness*, by employing my good Offices with Dr. Stephens, when he was a Candidate for the Canonry: But that, on a sudden, --- in the midst of this Intimacy and Friendshp, --- he observed a strange Shyness, and, indeed, evident Marks of Resentment. The Cause of this the Archdeacon immediately apprehended to be his (e) having [I suppose he means the *Suspicion* of his having] recommended Mr. Chute to his Sister, when she was sick at his House. Whereas in Truth she had sent for him herself, before he knew she intended to have an Apothecary.---- These are the Facts; and they principally respect the first Part of the Accusation. The second Part rests on the following Postulatum, — *No Man loves the Person he has injured.* It has been my sincere Design, and Endeavour,

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to

(d) Pa. 27, 28.

(e) I take the Liberty of proposing this Emendation of the Text, because it does not look so well for two Lines, which are such near Neighbours as the 15th and 17th of the 28th Page, to contradict each other.

to represent the Matter distinctly, and fairly. How far I have done so, let the Archdeacon's own Book determine.

Before I proceed to shew the Insufficiency of the foregoing Evidence, it may be proper to observe, that my Justification does by no Means make it necessary for me to prove the Reality of the Archdeacon's *Resentment*; but only the Reality of my own *Belief* of it. How far my Opinion was well or ill founded, though it does not belong to the present Question, the following Pages may, perhaps, in some measure, enable the Reader to guess.

Now I affirm, that, so far from *knowing* the above Imputation to be *false*, I always *believed* it to be *true*. — I always believed that the Archdeacon really had such Resentment. — And here I appeal to the Testimony of our common Friends, the Rev. Mr. Chanter *Snow*, Mr. *Bradford*, and Mr. *Weston*, for their having heard me often declare, thro' the whole Course of our Acquaintance, that I was convinced, by the Archdeacon's Behaviour, of his being displeased with me for what I had said of his Hospital Sermon. And to Mr. *Weston*, especially, I appeal, for my having frequently acknowledged myself to *blame*, in saying any thing about it.

The only Part of the Archdeacon's Accusation to which I must *plead guilty* is, that I *did* alter my Behaviour to him on Mrs. Harris's sending for Mr. Chute: My Reason for

it

it was, that she had just before employed me for her Servant. [I'm sorry that my Defence should make it necessary for me to entertain the Reader with such Stuff.] And this Fact, of Mrs. Harris's discharging me, help'd to strengthen my Persuasion of the Archdeacon's Resentment, and led me to impute it to that Cause.

The Reader possibly may think me safe in resting my Defence here. But the Archdeacon pretends to have cut off my Retreat by his *Capital Argument*, before taken notice of. For what does it signify, he will say, for you to affirm, that you have made a Journey to the Moon, though you bring a thousand Witnesses to prove it, if I can demonstrate, from the Structure of the Human Body, that the Thing is impossible?

Let us see then what I have suffer'd by venturing into the Enemy's Country, and leaving this fortified Post in my Rear. — This Bulwark of our Author's Cause, when drawn out in all its Strength, will appear under the following Form; *No Man loves the Person he has injured. But Mr. P.'s Behaviour, and good Offices to me, could proceed from no other Cause but Love. — Therefore he never injured me.*

What a profound Knowledge of Human Nature! — But let this acute Reasoner propose the Ground of his own Argument.

“ I shall

“ I shall not, says he, *here* enquire into
 “ the Reason; but *it is observed* that no Man
 “ loves the Person he has injured.” Why
 will he defer his Enquiry into the Reason
 upon which this Proposition is founded? It
 is a Subject of great Curiosity; and the
 World would have been glad to know by
 what Steps he arrived to this prodigious Dis-
 covery. However, as the Archdeacon has
 not seen fit to oblige the World with his
 Disquisition upon this Point; — as his new
 Principle contradicts the universal Sense of
 Mankind; and, besides, militates against the
 whole Scheme of Christian Morals; which
 I hope may be admitted as some Presump-
 tion against the Truth of it; — These
 Things being considered, I hope it cannot be
 construed into the Want of a *proper* Respect
 for the Archdeacon, if I refuse to acquiesce
 in the Truth of his *Observation*, even tho’ it
 should have been made upon *himself*. ----
 But let us hear how he proceeds. — Assu-
 ming his Proposition to be self-evident, he
 goes on to prove, in his Way, that I told a
 Lye injurious to my own Character, that I
 might, in this round-about Manner, destroy
 his Credit: For, he says, that I could not
 have been conscious of having injured him,
because I employed my good Offices with
 Dr. Stephens to serve him, when he was a
 Candidate for the Canonry. ---- And why
 should I not, tho’ conscious of having inju-
 red

red him by my foolish & imprudent Speech about the Hospital Sermon? Nay, Why should not that very Injury have supplied an additional Motive to these good Offices?

Does this "Preacher of (*f*) Charity, "Forgiveness, and Love," find nothing in his own Breast commanding his Approbation of such a Conduct? If he does not, I shall not be ashamed to avow it. It was my sincere Desire to atone for my Imprudence, and to obliterate the ill Impression which I apprehended the Knowledge of it had made on his Mind; and, accordingly, though I thought the Archdeacon's Behaviour to me, from the Time of his preaching the Hospital Sermon, bore the Marks of Dislike, considering *that* as, in some measure, brought upon myself, I engaged in the Design of serving him with the utmost Readiness and Cordiality; thinking myself happy by having in my Power the Means of expiating my Offence. But, I own, the Affair of Mrs. Harris made me conclude, that he was implacable, and to regard him as a Person acting upon an old Prejudice, which ought to have been forgotten.

Here I appeal to any one who will give himself the Trouble of reading these Remarks with Impartiality, whether, upon the Archdeacon's *own* Representation, when he perceived a Shyness in me --- (and that not

a

a groundless one, as hath been shewn) --- suspecting at the same Time that it was occasioned by a Mistake, so easily to be rectified, --- when he had received a most substantial Act of Kindness from me, --- and solemnly declares himself to have been ignorant that any kind of Reflection had ever dropt from me: On the contrary, that an Intimacy, and even Friendship, had subsisted between us for many Years: — I say, let any impartial Person determine, whether, if those divine Principles which he has been preaching about so long, and so often, had obtained their proper Influence upon his own Mind, he would not have applied to me --- his Friend, as he calls me, --- and have fairly laid open the Ground of my Mistake.

And now, the Archdeacon having attempted to prove me guilty of a *Lye*, “ in “ confessing that I *had* spoken disrespectful- “ ly of his Sermon,” upon no better Foundation than because I always behaved with Civility to him, and some Time after did him a considerable Act of Kindness; I should think myself at Liberty, in Return, to convert the Account which he has himself thought fit to give of his Behaviour to me, on Mrs. Harris’s Affair, into an Argument to shew, that he really had some Resentment against me, tho’ he so solemnly denies it; --- that the *Friendship*, which he

talks

talks of having entertained for me was nothing but a *Pretence*; --- and that, after having availed himself of my good Offices, he took the first Opportunity of making me feel the Effect of his old Prejudice. And whether, as an Argument *ad Hominem*, it would not be unanswerable, let the Reader judge. — But I forbear: — The Design of these Remarks is not so much to demonstrate the Archdeacon's *Guilt*, as my own *Innocence*.

That I may not be accused of omitting any thing material to my Defence, I shall make a few Observations upon what the Archdeacon has advanced concerning the Contrariety of our Evidence.

The Archdeacon asks, (g) “ Whether it
“ is possible for any one to think that Mr.
“ *Pitfield* can, in his Conscience, believe
“ this improbable, absurd, I might almost
“ say, impossible Thing, viz. That, after
“ a most solemn Declaration of a certain
“ Truth, I could be so excessively foolish
“ as to invent a Lye, to contradict myself?”

No, certainly; and I hope there are not many who will think Mr. *Pitfield* so great a Blockhead, as to have affirm'd any thing that can fairly be resolved into so stupid a Position. Can any Circumstance be more common than for Persons, even of good Memories, after
C having

having given an Account, *without Preparation*, of a Transaction long past, to recollect themselves, and say, No, -- I was mistaken in such, or such an Instance; the Thing happened in this or that Manner? And who, besides the Archdeacon, would suppose, that either of those two Accounts partook of the Nature of a Lye? I was very far from imputing one to him in the Case referred to. I received, and acquiesced in the *latter* Account, as the *true* one. (b) What need had I, therefore, of charging the Archdeacon with a Contradiction? And why should I not have declared myself satisfied, when *he* declared that he bore me no Ill-will on Account of what I had said of his Sermon?

But this captious Archdeacon quarrels with me too, in the next Paragraph, for offering to make Oath, that I believed in my Conscience the Account, which I have always given of this Matter, to be the true one (i). — I should have thought an Error (if it be an Error) arising from *Scrupulosity*, might have escaped, without Censure, from a Gentleman of the Archdeacon's Profession.

Mistakes

(b) Pa. 30, 31.

(i) Pa. 31. The Account referr'd to is this: — That the Archdeacon, having told me he never heard of my having said any thing about his Sermon, immediately subjoin'd, --- Yes, I believe I can recollect that Mr. Foulkes told me, that Mr. Pitfield said the Sermon was in Print already; or Words to that Effect.

Mistakes are committed every Day, *unobserved* by the *Speaker*; they are committed too by the *Hearer*; and it ought to be attended to, that the *Speaker* remembers only what he *intended to have said*, and the *Hearer* only what he *apprehended himself* to have heard; and further, that the Remembrance seems *equally firm, and certain*, in both the Cases, as if no Mistake at all had been made. These Observations are introduced *merely* with the View of pointing out the Imperfection which necessarily attends this Kind of Evidence; *for I solemnly protest, and appeal for the Truth of what I am going to say, to the Supreme and Omniscient Judge*, that I feel no more Doubt in my own Mind, concerning the Truth of my Representation of the Fact referr'd to, than of any other Transaction, of the same Nature, through my whole Life.

Having, I hope, given a satisfactory Account of my Conduct in this Affair, I proceed to observe, that the Archdeacon has been guilty of an Error, in the opposite Extreme. (k) For he, it seems, holds himself ready to swear, that I do *not* believe the

C 2

Thing

(k) Pa. 31. "Whether he (Mr. Pitfield) still believes in his Conscience that this is strictly true; for this is what he offer'd to confirm by Oath, and I to disprove by the same Test, &c."

Thing to be strictly true, to my Belief of which I offered to make Oath. Possibly he intends to help himself out, by one of his Arguments. Or perhaps, which I rather suspect to be the Case, he may not understand the Terms of his own Proposition. However that is, no one, I dare say, thinks the Archdeacon capable of deliberate Perjury; nor would any one, I believe, besides himself, have insinuated to the World, that I would dare to trifle with an Oath. But he makes it up to me at last; for, after having, upon no better Authority than the Reader has seen, attempted to represent me as a Person not fit for *Human* Society, the good Man, that I may not want *Company*, has thought proper, in the Excess of his Charity, to couple me up with the *Devil* (1).

I shall conclude this Part of my Defence with the following Observation. — The Archdeacon acknowledges that he was acquainted with the Report which had got abroad about his Hospital Sermon. — Is it not a little strange then, that he, who had acquired so much Reputation as a Pulpit O-
rator, and who was known to be so jealous of that Reputation, should have been so *incurious* as not to enquire who was the Author of the Report; or, if he did enquire,
that

(1) Pa. 37. Vid. Quotation from Dr. Barrow.

that he should have been so *unlucky* as to make no Discovery? I confess, to *me* this does appear rather *strange*; I don't say in the strong Phraseology of the Archdeacon, that it is "improbable, absurd, and almost impossible." But I have already introduced the Reader to many strange Things in the Archdeacon's Pamphlet, and I engage to shew him some more, if he has the Patience to follow me into the second Part of my Remarks, to which I proceed,

And shall introduce what I have further to observe, with an excellent Precept of the Archdeacon's own, --- (m) "As the Hearts
 " of Men are *known* only unto God, and
 " nothing, in the Nature of the Thing, is
 " more difficult than the *proving* an *Inten-*
 " *tion*, the greatest Caution ought to be
 " used, when Evil is imputed *there*. A
 " Man's Character ought to be, and cer-
 " tainly is to every ingenuous Mind, the
 " dearest Thing to him in the World; and
 " to take it away upon Suspicion only, with-
 " out the strongest Proof, and most evident
 " Conviction, is an *inexcusable Fault*; no
 " Part, we know, of a good Christian:
 " Whether it is reconcileable to any more
 " fashionable Principles, I am not yet in-
 " structed." — In (n) another Place he
 says, "An Intention of this (i. e. of a *mo-*
ral

ral) " Nature, is not to be imputed on Suspicion and Surmise *only*, but upon the Evidence of plain and open Acts." — But this is PREACHING. Now let us turn to PRACTICE : —

A striking Example of which, among many others, may be found at the 29th Page; where, by a Piece of Management worthy of an *Inquisitor*, this Protestant Divine *makes out a Confession for me*; and then holds it up to the Publick as *my own*. Here are the Words which he puts into my Mouth :—
 " What shall I do to destroy the Credit of
 " this Archdeacon, that has the Impudence
 " to *defend* the Doctor? There is a Cold-
 " ness between us, *on my Side at least*, oc-
 " casioned by the Resentment I have shewn
 " for his Sister's employing *Chute*. I will
 " impute it, then, to *his* Resentment to me;
 " and that Resentment I will impute (tho'
 " perhaps he knows nothing of it) to my
 " saying his Sermon was stolen; which, by
 " the Way, is more than I know; but that
 " is no Matter. By this Means I shall re-
 " vive an old Calumny, which is now al-
 " most forgot, and lessen the Opinion that
 " some, who perhaps have never heard of
 " this Story, may have of him: Nay, I
 " shall do more, I shall raise Suspicions that
 " will entirely ruin his Credit, and be such
 " a Mortification to him that he will never
 " be able to hold up his Head again."

Who

Who is this great *moral Anatomist*, that takes upon him to dissect and lay open the Heart of Man ; --- that claims to be acquainted with the nice and delicate *Springs of Human Actions* ; --- and, thrusting himself into the Seat of the MOST HIGH, judges and condemns his Fellow-Creatures ? — What are the Talents and Qualifications which he possesses, to entitle him to so important an Office ? — You will suppose, doubtless, that he is candid, --- generous, --- unprejudiced, --- dispassionate ; --- and that every *meaner* Principle is under the absolute Dominion of a most enlighten'd Understanding. — But can the Reader discover, in this Sketch, any Likeness of the Man, who brings the moral Character of his Brother to Trial, at the partial and corrupt Bar of his own Passions ? — What can be more inconsistent with the Doctrine which he lays down, than the foregoing Example of *his own* Conduct ? Or what more inconsistent with Truth than the Motives to which he has imputed *mine* ? — Where is that (o) *Adamantine Covering*, which he pretends to be so fond of, and requires to be found, in the Writings of other Authors ? — This is more like *Brass* than *Adamant*. — Indeed, that Part of the Archdeacon's Book which I am at present considering, is so disgraceful to his Character,

Character, as a Clergyman, that I am inclined to think he would hardly have ventur'd upon so extravagant a Violation of Truth and Charity, if he had not been under the Influence of a worse Man than himself.

Having given the Reader a Specimen of the Archdeacon's licentious and unjust Treatment of *my* Character; let us take the Liberty of enquiring a little into *his own*: I mean so far only as it is exemplified in his very singular Manner of behaving in the present Dispute. And I shall not sit down to frame a Confession for him; he has done the Thing to my Hands; for after telling us, (q) that "his Inclination was *all on fire*" to appear in Dr. Andrew's Defence," he goes on to say, — "And the only Reason for my not doing it in a more *public* Manner, I confess, was a Jealousy of my own Unequalness to such a Task, and the Certainty I foresaw of opening the Mouths of Scurrility and Impudence. I chose therefore a more *private* Way, and surely a Way more agreeable to my *Character* and *Profession*, to endeavour to bring about a Reconciliation, by attempting to convince the Doctor's Adversary of the Mistakes on which I apprehended his Suspicions were founded, and the Unreasonableness of his Accusation."---

"Accusation."--- The Archdeacon's telling us, that his *Inclination was all on fire*, I take to be another Manner of saying, that he was in a *great Passion*. This Passion, or Flame, was lighted up, as he says, at the Shrine of Friendship, --- without the least *Spark* of personal Resentment,--- And it prompted him to attempt "bringing about a Reconciliation between Dr. Andrew & myself."

To reconcile the Disputes of disagreeing Friends, consider'd in a *general* View, is an Office of great Humanity and Benevolence; but as proposed in the present Case is ridiculous enough. If I had been convinced, by the Archdeacon's Reasoning, of my having accused Dr. Andrew unjustly, I should have thought it as much a Debt to my own Character as it would unquestionably have been to the Doctor's to ask his Pardon publicly; nor should I have waited for any one's Solicitations to return to his Friendship. But after having told the Archdeacon, that tho' I had read his Paper with great Care, my Opinion of the Doctor's Intentions was not in the least alter'd, what could be more absurd for him to propose, or for me to accept, than such a patch'd-up Reconciliation? And what Kind of Friendship must that have been which could subsist under such Circumstances? Was it not enough that I declared to the Archdeacon, and with the utmost Sincerity, that I never had done,

D

and

and never would do, the Doctor an Injury; on the contrary, that I should be glad to have an Opportunity of doing him a Kindness? And I appeal to Mr. Courtenay for the Truth of my having interceded for him, as soon as I was acquainted with the Intention of discharging him from the Powderham Family; and of my having done it, not once only, but repeatedly. And for such Behaviour as this have I been represented, by the charitable Archdeacon, as a Person incapable of forgiving an Injury †.

But there was something specious in the Archdeacon's Proposal, and the Credit of it could not be spared, in the present Case. How then does the Reader think that he carried this good Work into Execution? I dare say every one not inform'd of the real Fact, will answer, that there was but one Way of doing it, *viz.* That he came to me, or, at least, sent for me, fairly and candidly laying before me the Means of my Conviction. --- If he had done so, the World would never have been troubled with this Part of the Dispute. ---- But he drew up a Thing, which he *called* an Argument; and affirms in it, that Dr. Andrew had more Reason to charge me with a Design of cheating him than I had to charge him with a Design of cheating me; setting forth, at the same Time, the Injury which the Doctor had suffer'd from my Accusation. --- And

this

this Paper he gave into Dr. Andrew's Hands, to make what Use of it he thought proper, without printing it (r); by whom it was circulated with the utmost Diligence thro' the Town and Country, the Archdeacon acting, under him, as an Assistant. And these insidious Practices were carried on at a Time when I had an Action at Law depending against me, at the Suit of this very Dr. Andrew, for Damages, which he pretended to have sustain'd by Means of my having defamed him. --- And this Argument, expressing and insisting upon these Damages, was to be inculcated upon the People who were to be my *Jury*. --- And this had been done for several Days before I knew any thing of the Matter.

The Archdeacon, I suppose, will take Refuge under the miserable Excuse, of his having "given his Friends Leave to shew "me the Paper (s):" As if I was to see this Thing by the By only, which was drawn up from the "*sole* Motive of bringing me "to an Agreement with the Doctor (t)," as he attempts to make us believe. ---- Let me ask the candid and sensible Reader, Whether, desiring to convince a Man of an Error, and him too a Man from whom he had received a considerable Favour, he would expose that Error to the World, by publishing what he apprehended to contain a Proof of it?

D 2

On

(r) Pa. 5.

(s) Pa. 5.

(t) Pa. 10.

On the contrary, Whether he would not carefully conceal that Proof from every Person but him for whose Service it was intended, at least till he saw that it was not likely to answer the proposed End? But the Archdeacon was so far from pursuing this Conduct, --- so far from acting the Part of a *Friend*, --- that he would not behave like a *fair* and *open* Enemy. He refused to publish his Argument, when I desired him to do it. And why! --- “ He had a Jealousy, he tells us, of his own Unequalness to the Task (*u*).” --- What can this mean, but that he was in Doubt whether he comprehended, and could properly explain, the Subject of the Dispute? If so, Why did he meddle with it? Why would he not hearken to the Advice of his Friends, who dissuaded him from it? But he says that, besides, “ he foresaw the Certainty of “ opening the Mouths of Scurrility and Impudence (*w*).” So, he had rather open the Mouths of Candor and Impartiality by doing *wrong*, than of Scurrility and Impudence by doing *right*! Excellently determined! And he tells us too, that he was induced to this ungenerous Method of acting in the Affair, “ as the most agreeable to “ his Profession (*x*).” — What a low and contemptible Idea this Man must have conceived of his own Order!

Such

(u) Pa. 14.

(w) Pa. 14.

(x) Pa. 14.

Such is the Behaviour which the Archdeacon submits to be tried by the Principles of *Humanity, Friendship, and Generosity* (y). But I suspect that these Words were put in, to swell the Period only; for, surely, no generous or humane Person could have circulated such a Paper, in such a Manner, and at such a Time, as the Archdeacon confesses himself to have done; and this too before a Syllable had been dropt, on this Occasion, about the Hospital Sermon.

Having given this Specimen of the Archdeacon's Behaviour in the Character of a Peace-maker, I shall soon conclude this Part of my Design, not thinking it necessary to point out any more Instances of his unfair and disingenuous Proceeding: Much less shall I offend the moral and polite Reader by raking together the scandalous and abusive Language which is dealt out so plentifully in every Part of his Book.--- Let it rest in the *Author's* Pages; there are few others that would not be disgraced by it.

Yet I must stay to ask any reasonable Person, after having perused the foregoing Remarks, what Offence I appear to have been guilty of against the Archdeacon, for which it becomes me to beg his Pardon? And what sort of Recantation it must have been that I was ordered to sign. I have heard of People who have asked Pardon for having
been

been abused. But I hope no Part of *my* Behaviour can lead any one to imagine me capable of such a Meanness. To ask his Pardon for the foolish thing that I said about the Hospital Sermon, he knows, I was ready. But that was not enough; and if I don't give him the Satisfaction which he demands, he'll — write a Book against me. — And if I should ever have another such Enemy, may he do the *same Thing*, and in the *same Manner* (x); for tho' I have stood so long exposed to his Attack, I protest I do not find myself in the least hurt. But whether any of those *poisoned Arrows*, with which he intended to destroy *my* Peace, may have recoil'd, and wounded *his own*, he is best able to determine.

However, if *he* can't make me smart, the *Roman* Orator shall, he says: And so he brings out a long Quotation from the second Philippic (a), --- just as much to the Purpose

(x) The Archdeacon threatens very hard in the Beginning of his *second* Postscript, that he will make me *repent*, before he has done with me. And, after skirmishing with Mr. Tremlett, he falls on with such Weapons as a blind and ungovern'd Passion can supply, till he fairly acknowledges himself out of Breath. (*) Being, however, a little recover'd, he returns to the Charge again, and lays about him with redoubled Fury; till, quite exhausted, and so bespatter'd with his own Dirt, that you would not know him to be a Clergyman, he sneaks off, crying out, in the Language of affected Meekness, --- *I am satisfied.* --- And so am I.

(a) Pa. 33.

(*) Pa. 39.

Purpose as if he had given us a Page of *God's Revenge against Murder*; insomuch, that I am half inclined to think it was introduced to shew, that he has not quite forgot his Construing. --- Poor Tully, I believe, would be horribly confounded, if he knew what Company he was got into. But let us hear what *he* can have to say about this Dispute between the Archdeacon and me. And, that there may be no Pretence to accuse me of Unfairness, let us take the Matter, as it lies in his own miserable Translation, and admit the Roman Orator to assert, that " whoever exposes familiar Letters must be a Person as void of Humanity, as ignorant of the common Rules of Civility." Well, what is all this to me? -- What familiar Letters have I ever exposed? -- Not the Archdeacon's, I am sure, having never received any such; nor did any thing ever pass between us, either in Conversation or Writing, but what might as well have been publish'd in the Market-Place; tho' he is pleased to distinguish me by the Name of *Friend*. The only Letters that I ever received from him were upon a Subject which had been publicly agitated for more than two Years before; and, I dare say, he had told the Contents of them to fifty People himself. Some Parts of these Letters I have repeated, in my own Defence, as I saw Occasion: And who, besides the Archdeacon,

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Archdeacon, can suppose, that, by doing so, I have violated the Confidence of Friendship, or committed any Offence against the Laws of Politeness?

But the best of all is that ridiculous Affectation of Tenderneſs for me, which he has ſhewn, in ſoftening the Words *ſcleratum & latronem* in his Tranſlation; intimating to the World, that, tho' I am as great a Rascal as *Antony*, he has more Generoſity than *Cicero*; in which one is at a loſs whether moſt to admire the Candor or the Modeſty of the Man. --- And did this *learned* Archdeacon really read the Paſſage which he has quoted, with ſo little Comprehension of the Author's Meaning, as to ſuppoſe, that *ſcleratum & latronem* are applied, in this Place, to Antony, becauſe he had expoſed private Letters? ---- He ſhould have known, that theſe Words related to Actions, of a more public as well as of a more criminal Nature; --- that they were meant to characteriſe him as the Enemy of his Country. And this appears upon the very Face of the Paſſage, without going ſo far as to conſider, that the Terms themſelves are utterly inapplicable to the Act of reciting a private Letter. ---- So that I ſuſpect the Reverend Gentleman to have been miſtaken, when he imagin'd the " Senſe of the Author to be tolerably preſerved in his Tranſlation:" For we find that the Sentiment of

of Cicero bears exactly the same Relation to that of Archdeacon *Sleech*, as the Act of a Man's exposing a Friend's Letter does to that of plundering his Fellow Citizens, in order to find the Means of destroying the Liberties of his Country. There is a Difference between englishing the Words, and rendering the Sense, which he does not seem to be acquainted with.

This Archdeacon is for ever getting himself into some Scrape; and I caution the Reader, when he inveighs, and raves against any Practice with the greatest Violence, to watch him narrowly. --- Here I am deliver'd over to be chastised by the *Roman Orator*, for what he calls an Offence against the Laws of *Humanity*, when the great *Christian Orator*, Mr. Archdeacon *Sleech*, has supplied me with a remarkable Example of the very same Thing. For having, in one of my Letters, met with something which he took for *petitio principii*, and thinking that he had me at an Advantage, he soon after indorsed this Part of my Letter on the Back of his *written* Argument, and hath since inserted it in his *printed* Pamphlet, with his own Comment upon it, to shew the World what a *Blockhead* I am.

But I have a Word or two to say to him, about this same *petitio principii*. However, let him first speak for himself. — “ Mr. Pitfield says, that Dr. Andrew's *fraudulent*
 E “ Intentions

“ Intentions were previous to Chapple’s Mi-
 “ stakes; therefore the Doctor cannot be
 “ acquitted *by them*. This I apprehend is
 “ *petitio principii*: It is supposing the thing
 “ to be proved (b).”

Now the Point, which the Archdeacon
 says I beg, had before been so far proved,
 that Gentlemen of the best Sense and Cha-
 racter in this Town and Country were gene-
 rally convinced of its Truth; as he himself
 tacitly acknowledges in the Paper referr’d to.
 But let us allow for a Moment that it had not;
 and suppose the Dispute between the Doctor
 & me to be just now beginning to be agitated.

Dr. Andrew was charged with making
 use of fraudulent Means to get my Estate at
 an Under-Value. --- He is *unjustly* charged,
 says the Archdeacon; for -- (mind the Rea-
 son) --- “ Mr. Pitfield would never have
 “ *suspected* Dr. Andrew of any such Design,
 “ if Mr. Chapple had made such a Valuati-
 “ on as he should have done from the Doc-
 “ tor’s Paper of Instructions. This I *prove*,
 “ because the Price would have been full
 “ 600 *l.* if not 700 *l.* as I am inform’d by a
 “ *very knowing Person* (c).” Well, what are
 we to learn from hence about the Fairness
 of the Doctor’s Intentions? --- This leaves
 ’em just as they were before, and only proves,
 that it was possible for Dr. Andrew to have
 used fraudulent Means to get my Estate at
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(b) Pa. 39, 40.

(c) Pa. 39, 40.

an Under-Value, and yet not have been found out. Perceiving that the Archdeacon was got out of his Way, I thought there might be some Chance of setting him right, by observing that Dr. Andrew's fraudulent Intentions being *previous* to Chapple's Mistakes, the Doctor could not be acquitted *by them*. And this the Learned and acute Archdeacon says is *petitio principii*. In other Words; --- I ought not to have *call'd* the Doctor's Intentions fraudulent, till I had *proved* them to be so. Then I fear Mankind have been going wrong from the Foundation of the World. For to this very Day the Indictment has always *gone before*, and the Trial *followed after*. But the Archdeacon finds fault with this Method (it contradicts the Order of his Ideas I believe) and says, the *Trial* should go first, and the *Indictment* come after.

And now, methinks, I see the Archdeacon posting away to his Books, to try whether he can find out what *petitio principii* means. But if he will only stay a Moment, I'll save him the Trouble, by the easiest of all Methods of Instruction, --- an Example, which he may find at the 27th Page of his own Book; where the Truth of the following Proposition is supposed, *No Man loves the Person he has injured*: And this, "*I apprehend*," is *petitio principii*; which I advise him of in Time, that he may apply himself to the Demonstration as soon as possible, lest he

should not get this new Principle established before his Book comes to a second Edition.

Having finished the moral and more interesting Parts of my Design, I shall conclude with some Remarks of a less serious Nature; to which the Reader may, if he pleases, take what has been just said about *petitio principii* for an Introduction.

The Archdeacon seldom does any thing in the Manner of *vulgar* Authors. His great Object, as we are instructed by the Title-Page, is, -- "To examine and disprove Mr. " Pitfield's Reason for charging Dr. Andrew " with a Design to cheat him in the Pur- " chase of his Estate." This he dispatches in fifteen Pages, concluding with a *Postscript* dated July 7. Having gone thro' the *Postscript*, I always used to find myself at the End of the Book: But the Archdeacon comes upon us with another *Postscript*, very near twice the Length of the Work to which it belongs. Yet even now he has not done with *Postscripts*; for, last of all, he surprizes us with the *real Postscript*, under the Title of *Addenda*.

Nothing can be a more agreeable Employment than to develop, and trace up to their Source, the Ideas and Sentiments of Great Authors; and I have been endeavouring to investigate the Archdeacon's Motive for this uncommon Form and Disposition of his Book. As he is a Despiser of Verbal Criticism,

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ticism, I was thinking whether he might not intend the second *Postscript* by Way of *Preface* to the *Addenda*. But this appear'd a very lame and imperfect Account of the Matter. At last, however, I hit upon one, which, I believe, the Reader will as readily acquiesce in as I did myself. The Notion, then, of *three Postscripts*, I take to be derived from an ingenious Author, whoever he was, that entertained the Public with *More Last Words*. I would by no Means have it thought that I propose to class the Archdeacon with the servile Herd of Imitators. --- The Author referr'd to, after publishing *More Last Words*, brought *his* Work to a Conclusion; whereas the Archdeacon, after giving the Reader one *Postscript*, not only treats him with *another*, but *another after that*; which unquestionably intitles him to the Honour of being an Original.

Having done with the Subject of *Postscripts*, let us enquire to what Cause the World is indebted for a Performance of so much Curiosity as that which we have been examining; and those others, upon the same Subject, with which the World has been obliged by the Reverend Author. The Dispute between Dr. Andrew and myself is, I know, in Strictness, the Cause. But I want to know, that I may inform the Reader, what were the Archdeacon's Motives for engaging in that Dispute. This Matter has been touch'd
upon

upon lightly already; being, however, of great Consequence, it is reserved, to be treated more at large in this Place. And as he has himself stated these Motives, which are the Subject of the present Enquiry; and besides, having seen that I have made him angry already, by intimating "that he thought the Doctor and Councillor had not Sense enough to tell their own Story," I shall give his own Account in his own Words, lest he should imagine that I meant to insinuate that *he* had not Sense enough to tell *his*.

"To trouble the Publick with any Thing I have to say in a Controversy which has been so long on foot, and is in itself very uninteresting, wants an Excuse so much, that I cannot suffer these Papers to go abroad, without intreating my Friends to believe, that it is very much against my Inclination, and purely out of a Necessity that Mr. Pitfield has laid me under, to vindicate myself from his Aspersions, and to convince the Public, that I have given him no just Occasion of Offence, much less of using me in the Manner he has done (d)."

The Reader, I suppose, takes for granted, that now he is in possession of the Archdea-

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con's Motives for troubling the Public with what he has to say in this Controversy. But I caution him against coming to any such Conclusion, and desire him to pass over, for the present, what follows, till he get to the 13th Page, where he will meet with what I have placed over against the foregoing Sentence, for the Sake of Illustration.

" I know that in the Eyes of worldly Prudence, with no Prospect of Advantage to one's self, for the sake of one's Friend only, to risque one's Peace by taking Sides in so angry a Controversy as this has been, will be condemn'd as a ridiculous Piece of Knight Errantry; but let it be tried on the Principles of Humanity, of Friendship, and Generosity, and I make no Doubt I shall be able to defend it." — He goes on: — " I could not, indeed, see the Distress of my Friend, without a Desire of assisting him; but when I found that the heavy Charge against him rested on the most slender Foundation, and saw the Art and Malice that were used to prejudice every one against him, my Inclination was all on fire to appear in his Defence."

And now, having brought these two Paragraphs into opposite Pages, where they look like the Sign of the Two Fighting Cocks, challenging, and threatening to demolish each

each other, must we apply to the Arch-deacon, to know which of them shall stand? In the first we find him confessing that his Appearance in this Controversy *stands in great need of an Excuse*. — In the second, boasting that he was moved to engage in it by the meritorious Principles of *Humanity, Friendship, and Generosity*. — In the first, that he was dragg'd in *against* his Inclination, by mere Necessity. — In the second, that his Inclination was *all on fire* to engage. — In the first, that his only Motive for engaging was, to vindicate *himself* from Mr. Pitfield's Aspersions. — In the second, that he did it without any Prospect of Advantage to himself, and for the sake of his *Friend only*; appearing much afraid of being thought too disinterested.

What are we to do in this Case? — The Method of comparing one Passage with another, so much recommended, and practised with so much Success on other Writings, answers no kind of Purpose here but to obscure and perplex us the more. — Must we suppose that the Reverend Author has contracted such a Habit of giving the Lye (*e*), that he can't forbear practising this Indecency even upon himself? — By no Means. — Rather let us suppose his having foreseen that these two Accounts, like two equal Forces, in contrary Directions, would

would destroy each other; and therefore, that, by a refined Stroke of Authorship, he prepared a third, which, of Course, must be taken for the true one. Here it follows, "Before I conclude *these* Remarks, it may not be improper to add, that as the *sole* Motive of my making them was a distant Hope of bringing Mr. Pitfield to an Agreement with the Doctor, I made no Difficulty in communicating them to him (f)." And so he goes on, in a Style so uncommonly temperate, and conciliating, as might almost lead one to conclude that the great Object of his Endeavours was to do me a Piece of Service with Dr. Andrew.

But here it unluckily occurs to me, that the Archdeacon says, somewhere in his Book, *he has no Hopes of me.* --- And now another Difficulty starts up; for I find, upon a second Reading, that the Words "*these* Remarks" do not mean the present Publication, but some *other* Remarks; since he says, that they have been *communicated to me*; and I am sure I never saw the present Work till it came from the Press: But he says too, in express Words, "*before I conclude these* Remarks, &c." So that they were not yet *concluded*, tho' they had been *communicated*. --- What Method of Communication must this be? And what Sort of Remarks are they? Are they these Remarks, or the other Remarks? —

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marks? — I wish any one would inform me; for, I protest, my Head is growing giddy with traversing this magic Circle of the Archdeacon's three different Accounts of the same Affair.

And now I feel myself in the awkward Situation of a Man, who, engaging to shew his Friend a fine Prospect, takes him a long round-about Way, and at last, without ever effecting his Purpose, loses him in a Wood, so thick and so dark that they can neither of them find the Way out again. — But it need not be supposed that these two Men staid in the Wood for ever. — No; --- in rambling forward and backward they may well be imagined to have recover'd the Road at last; and perhaps they may even *stumble* upon the Prospect which they had been seeking so long in vain.

Just so it has happened to me: For being got into the thick and dark Wood of the Archdeacon's Ideas, I have been tumbling over his Book, as Chance directed, and at last have lit upon three Words, which have given me more Light into the Subject of my present Enquiry than all the long Quotations which I have taken so much Trouble to transcribe. The Words are no other than these, ---“ Dropt by me;”--- insignificant, & harmless, one would think, to the last Degree: — Yet these three Words have the Power of putting the Archdeacon into a Passion. And why? —

why? --- Only because they happen'd to relate to a Sermon which he preached nineteen Years ago. This Discovery led me to look a little more narrowly into the Affair of the Sermon, as it lies in his Book; and I beg the Reader to do the same thing, and then to tell me, whether I am right or wrong in concluding, that *if the Archdeacon had never preached that Sermon, he would never have written this Book.*

What an Affection the Archdeacon has conceived for this Sermon (g)! You must not *drop* any Expression about it --- If you chuse to speak upon so important a Subject, you must premeditate, and compose; or else the Archdeacon will think himself flighted; and I caution the Reader against *dropping* the least Hint of this Sermon's being *stolen* from a printed one of Archbishop *Herring*; for if he does the Archdeacon will give him the Lye. And why should this passionate Man be laid under the Temptation of disgracing himself, by using such abusive and indecent Language; when, if you will but let him alone, he will confess the Thing himself in half a Minute? No, --- I beg his Pardon, --- he does not confess that he

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(g) If the Reader be inclined to amuse himself with an Object completely ridiculous, let him cast his Eye on the Archdeacon in the Act of commenting on the three Words just mentioned, as the Reverend Author has drawn his own Picture, in the 46th Page of his Book.

stole from the Sermon which was *printed*, but from that which was *preach'd*.

I was going to conclude, by making a few Observations upon the motley Appearance that is given to the Archdeacon's Performance by those Latin Ornaments inserted into it from Terence, Virgil, and other Authors, which are read at *Eton School*; and I had intended humbly to suggest a Method of using the *Classicks*, which would have been more for his Advantage. But as I am not certain that the Reverend Author would have taken my Advice in good Part; and, besides, being afraid of putting the Reader's Patience to any further Trial, I will conclude with the following short Story.

There was a certain poor Fellow (I don't remember his Name) who, by hard Labour, in the younger Part of his Days, had at last saved up *Fifty Shillings*. — Now what does the Reader think he did with these *Fifty Shillings*? — Why, he lock'd 'em up in his Box for thirty Years, going about, all the while, in the most wretched and beggarly Dress; and then he caused these *Fifty Shillings* to be sew'd on, by way of Buttons, to full-trim his old, threadbare, ragged, miserable Coat.



Had

HAD the Reverend Author of a late Pamphlet given no more Cause for further Observations of *mine* than he has done from Pa. 16. to 19. where he condescends to treat me with Gentleness & Candor, I should not think it necessary to take any further Notice of his Publications; but as I am obliquely reflected on, with respect to my *Evidence*, in Pa. 10. and in the *Ad-denda*, and see Inferences deduced from Suppositions which I *know* to be *false*, and which I have always declared to be so, as well publicly and in Print as in private Letters to the Reverend Archdeacon himself, who notwithstanding seems to lay so much Stress on them as if they were undeniable Truths, --- these may therefore (not so much for my own as for the sake of *Truth* itself,) require some additional Remarks: And having this unexpected Inducement to resume the Pen, I shall briefly touch on some *other* Passages, and begin with Page 16. before mentioned.

The Archdeacon there says, *I should have waited for his Answer to the Objections in my last Letter, without calling upon him publicly, or (as he had just before express'd it) joining in an Attack upon him.* Now I think I can't be

be so properly said to have *begun an Attack* as to have defended myself *against* one. I had willingly waited, and should have done so till Doomsday perhaps, without troubling the Archdeacon with a Word more, had he not in his *printed* Paper published five Weeks after the Date of my last Letter, suggested to the Public, that *my not making the Calculation from the Doctor's Materials as I ought, was the sole Cause of the Dispute between Him and Mr. Pitfield*; and this was asserted not only without the least Hint that the supposed Mistake was *undesigned* (an Excuse which he had made for me in one of his Letters), but also in apparent Contradiction to the Letter which I quoted, wherein he had own'd the Calculation to be *true* according to the *real* Value:--- So that the Public was by his Paper taught to regard my Computation as the primary Cause of this tedious and disagreeable Dispute.

The Archdeacon now tells us indeed, that some Words in this printed Paper were different from the Original, or intended to be differently express'd; but who knew this but himself? For my own Part I could not but consider both this Paper and the Letter I quoted, as being equally *Originals*; nor could any Reader have suspected that the Word *Charge* meant *Suspicion*; that *Mistake* meant an *unusual Way*; or, that the *saleable* Value of an Estate meant any other than the Price
it

it would produce when sold: This last is now explain'd to mean the Value that Estates on Lives *usually sell at*; but it doth not much mend the Matter: For if this *usual Value* could be determin'd without regarding other Circumstances besides the gross Yearly Value and reserv'd Rent, still it could not properly result from *Calculation*; and I was desired to calculate (from the *Data*) the *real*, not the *usual*, Value.

My Way of calculating may be thought *unusual* by the Archdeacon, or that *very knowing Person* on whose Judgment he so much depends, but is not so among profess'd Calculators in *London* and elsewhere (some of whose Computations I have seen): These, and almost all Writers on the Subject, agree with me in two material Axioms; 1st, That the Valuation of Annuities for Lives should be regulated according to the *Ages* and the Chances of Life deduced from good Bills of Mortality; and 2dly, That the *better* the Security is for the due Payment of the Annuity, the *less* should be the Rate of Interest allow'd the Purchaser thereof.

On these Principles, the Case put by the Archdeacon in Pa. 18. will do him little Service: For though it must be own'd that his swelling the Outgoings to 28 *l.* (instead of 20 *l.* a Year, which has been heretofore shewn to be, on an Average, the utmost they amount to) and computing at the same Rates

Rates as in the question'd Valuation, makes the Result but 413 *l.* yet this will not prove that *every* Estate of 35 *l.* a Year *clear*, (tho' for the same Lives and at the same Interest) is worth just so much and no more; for if the Outgoings be *less* in Proportion to the Rack-Rent, the Value will (*cæteris paribus*) be *more*, unless the gross Rent and Outgoings be computed at the *same* Rate of Interest, however *differently* secur'd.

It may seem somewhat paradoxical to assert that the Values of Estates of the *same clear Yearly* Income should differ from each other as their Rack-Rents are more or less incumber'd with Outgoings in Proportion to such Rack-Rents; and yet this is undeniably the Case if an Annuity be better secur'd by an Estate of a greater *Yearly Value* than by a less; still supposing it in both Cases to *exceed* the *Annuity* it is charged with: It being evident that the *latter* must be better secur'd (and therefore to be valued at a lower Rate of Interest) than the due Payment of the gross Yearly Value or Rack-Rent: Consequently the greater the Outgoings *in Proportion* to the gross Rent, the greater the Deduction must be *in Proportion* to the Value of the gross Rent taken by itself.

The Archdeacon tells us in Pa. 17. he had been assur'd by many, that ten Years Value for an Estate in a *good Country* for the Lives of Mr. Pitfield and his Sister, would be

be ask'd, without regard to any Outgoings except Conventiary Rent. It might be *asked* indeed; but a Purchaser would consider other Circumstances before he *gave* it; such as the Age or Health of the Lives, and whether the Taxes and other Outgoings were high or low.--- Again, Pa. 18. None but myself would value an Estate of 63 *l.* a Year in so *good* a Country, for three Lives, at so low a Rate as I did for Mrs. *Ilbert*. He should have said for three *good* or *young* Lives, and where Outgoings were moderate; on these Suppositions, tho' the Outgoings were estimated in near one-third of the gross Rent, I had actually valued it in 120 *l.* more, for which I beg Leave to refer the Archdeacon to my Letter of the 14th of April; and for a full Answer to all he has said on this Subject to my next, which was dated the 23d of the same Month. Let me however observe *here*, that by a *good* Country must be meant (if it means any thing to the Purpose) a Country where good Tenants are seldom wanting; and may so far be a Reason for a Purchaser's being content with less Interest for the Money he lays out: For if a *healthy* Country be meant, and the Longevity of the Persons whose Lives are named be had in view, a Lease is *in this respect* known to be worth more in a coarse, wild, and moory Country, than in the luxuriant Verdure of an *Alphington* Farm.

Come we now to the *Addenda*, where I find in Pa. 49. *The Performance of the Calculation* quoted as an Expression of mine. As I remember'd no such Expression, I could not at first guess whence the Author had it; but on Examination it appears to be put into my Mouth by Mr. *Shapleigh* in Pa. 27. of his Pamphlet, where he by some Mistake uses the Word *Calculation* instead of *Bargain* or *Agreement*, which last was the Word I really us'd. — I should have taken no Notice of this, had not the Archdeacon been so ready to catch hold of, and criticise upon, a mistaken Word (which however was none of mine); tho' the *most learned* are not always exempt from such little Inaccuracies; and we find a Sentence in Pa. 8. of the Pamphlet I am now examining, which will hardly be intelligible till we are better inform'd whether the Pronoun *It*, in the 7th Line of that Page, refers to the *Affidavit*, the *Fact*, the *Account*, the *Argument*, or to what else.

The Parenthesis in the 4th Line from the Bottom of the 48th Page, quoting Mr. *Tremlett* with a Q. at the End thereof, referring to the Adverb *Then*, might have been omitted; as Mr. *Tremlett's* Assertion relating to the Time referr'd to is agreeable to my Testimony at the Reference, as well as to my Narrative, Pa. 3.

In

In Pa. 51 & 52. it is said, That I did not think *all* my Papers were at *Powderham* is plain from a Letter wherein I own'd I look'd for one, and *the only material one*, before I made the Calculation (*at Exeter therefore*) but did not find it till afterwards. — And again, Pa. 54. *The only Paper Mr. Chapple needed to look into*, was look'd for in his own House and found there. — Here the Fact is so disguised, and its Circumstances so perplex'd, that to clear it up I must refer to my Narrative in *Calumny confuted*, from whence it appears, Pa. 3. that I knew not *where* to find it when the Doctor was with me, but *believ'd* it to be then at *Powderham*; and if it was look'd for in my own House before making the Calculation, it was not *then found* there; if it had, I needed not to have search'd for it at *Powderham* the next Week, as mention'd in Pa. 9 & 10. This occasion'd a *second* Search in *Exeter*, and it was at length found there, but not till four Weeks after the Valuation was made; See Pa. 10 & 13. of the same Narrative. — So that I had great Reason to think it at *Powderham* when the Doctor applied to me, and for some Time after; and if I had *known* it to be otherwise, I deny that it was the *only* material Paper I wanted, as this without the *Powderham* Survey-Books (material as it was) could only serve to shew how I estimated the Yearly Value and its Outgoings in

1757, and not any prior Value, or any subsequent Alterations of Circumstances relative to the Estate in Question.

I have only one thing more to observe, which was the chief Occasion of my writing again on this Subject, and relates to the Information I am falsely supposed to have had from the Doctor, of my being a *Referee* appointed to settle the Value of the Estate between the Parties. That this was *concealed* from me, has been already so clearly prov'd as a thing of this Nature *can* be prov'd; yet the Archdeacon, after allowing that this (which was one of the most material Circumstances) *might be omitted inadvertently* (See Pa. 10. of his Pamphlet) says, he cannot but think *I had some Reason to believe my Calculation was not for the Doctor's Satisfaction only*; that the cautionary Note rather confirms this than otherwise; (as if I should caution any-one against a Valuation made by myself in Consequence of a *Reference* authorizing me to fix the Price agreeable thereto!) And a little further on, that the Doctor *told me* Mr. Pitfield *had sold* the Estate to him for an Annuity --- *and had agreed to take whatever I should put down*: And again, Pa. 51. he says, the Doctor did *not conceal the Agreement between Mr. Pitfield and himself, but told Chapple of it, and that he was to fix the Price, &c.* --- All this is said on no better Authority than the Doctor's Declaration

tion in his Reply to Mr. Tremlett: This, to be sure, puts it *out of all Doubt* (See Pa. 10.), and with the Archdeacon seems to be as incontestable as if all he said was *Gospel!* --- But how came the Doctor not to think of this Plea till about July 1761? and to forget that he had acknowledg'd the *contrary* above a Year and half *before*, viz. soon after the Commencement of this Dispute, as mention'd in my Advertisement in *Brice's Paper*, dated the 7th of July, 1761?

Had he really inform'd me of my being referr'd to by *Agreement between Mr. Pitfield and himself*, and that *I was to fix the Price*, &c. why did not he contradict the Evidence I gave the *Referees* in his Presence, relating to his *Concealment* of this Circumstance from me? This he certainly would have done, had he not been conscious of such Concealment, and that my Testimony concerning it was *true*: He might then also remember his early Acknowledgment thereof, and expect its being given in Evidence against him, had he then thought fit to deny it; but whatever with-held him at *that* Time from contradicting himself and the Truth of my Attestation concerning it, surely his Denial thereof *so long after*, must come *too late* for his Purpose, and could be no more satisfactory than his quibbling Answer to my Advertisement above referr'd to. — Whether all this doth not give a *very unfavourable Appearance* to that

that Declaration which the Archdeacon takes for *undoubted* Evidence, must be left to the impartial Reader. But be this as it will, I do in the most solemn Manner *deny* every Word and Syllable above quoted from the Archdeacon's Pamphlet, relating to the Doctor's informing me of a *Reference* when he applied for the Valuation, or of any-thing more than is mentioned in my Narrative of what then pass'd between us, from Pa. 2 to 7. inclusive; and I as solemnly *affirm*, that, to the best of my Knowledge and Remembrance, the only Thing the Doctor then told me *concerning* Mr. Pitfield was his being *in Treaty with him* for his Estate, with whom he believ'd he should agree to give an Annuity for it; adding afterward, that he was unwilling the Treaty should be delayed: (See Narrative, Pa. 2 & 3.) And I never knew, or heard so much as a *Whisper*, of a *Reference*, in *any* Sense of the Word, or any-thing tending thereto, till a *Month* after, as mentioned in Pa. 11. — But not to repeat any more Particulars which have been already laid before the Public, let me conclude this long Paragraph in the Words of my own Letter to the Archdeacon, dated May the 18th; (which I presume may be publish'd without incurring any Censure from *Tully's Philippicks*,) — “ I have given an
 “ Account of this more at large in my Nar-
 “ rative, from Pa. 2. to 12. inclusive, the
 “ Truth

" Truth whereof" [and to this I might have added *that* of the following Pages in the said Narrative,] " to the best of my Knowledge, Remembrance, and Belief, I am at any Time ready to attest upon Oath: A Declaration which I would not make were it a *Falshood*; for I should *then* think myself in *Foro Conscientiæ* as much guilty of Perjury, as if I had sworn to it in a Court of Judicature."

If this doth not satisfy the Archdeacon, he must have a different Opinion of my Veracity from that which he express'd in one of his Letters; and I believe I may safely add, from all other Persons who *know* and have had Dealings or Acquaintance with me. But as he has soften'd his Charge against my Method of Calculation, as being not the *immediate* but *remote*, and elsewhere the *innocent*, Cause (tho' I can by no Means grant it to be *any* Cause) of the Dispute; and has declar'd in Pa. 17. that he has no Design of calling my Integrity, &c. in Question, he so far merits my Thanks; and I readily agree with him, not to trouble the Public any further on *my* Part of this stale and needlessly - protracted Controversy.

Exeter, Sept. 16,
1762.

William Chapple.

POSTSCRIPT.



POSTSCRIPT.

IT may not be superfluous to add, upon the Whole, that I have not been prompted to appear again in this Debate by any preconceiv'd Disgust, or Disesteem for the Reverend Archdeacon; nor have I, (*intentionally* at least) said any-thing inconsistent with the Respect due from an Inferior to a Gentleman of his Character and Order: But I shall always think it *my* Duty to attest and confirm the *Truth*, whenever it becomes necessary to *end Strife* or decide any interesting Dispute *, and with Decency to *defend* such Evidence against any Opponent whomsoever; and this I presume is best done by stripping it of all artful Disguises and Concealments, and shewing *Truth* in that full and conspicuous View wherein she appears in her native Beauty, and cannot be mistaken for *Falshood*.

* See Heb. vi. 16.

21 JU 66

F I N I S.





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